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International Conference
on Moral and Religious...

Report of the Conference
on Moral and Religious...

Washington


1923

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REPORT OF THE CONFERENCE
ON MORAL AND RELIGIOUS WORK
IN THE ARMY



WAR DEPARTMENT

1923



WASHINGTON
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1923

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LETTER OF TRANSMITTAL

WASHINGTON, July 10, 1923.

The PRESIDENT,

The White House.

DEAR MR. PRESIDENT: I am pleased to submit a report of the conference on moral and religious training for the Army held at Washington June 6 and 7, 1923.

The conference was called, in keeping with the nation-wide sentiment for a quickened interest in the fundamentals of religion, to consider plans for a more intensive general program of moral training for soldiers, to develop community contacts, and to recommend those policies and activities which will strengthen the religious program for Regular Army posts and stations and safeguard young men who enter the various training camps.

The conference was unique in that it was pansectarian, as indicated by the list of personnel and the leadership. There was absolute unanimity in all pronouncements and findings. Unusual significance attaches to the statements of these leaders of religious thought concerning the necessity for adequate support of the military establishment. The definite recommendations are being given careful consideration.

The service rendered by these experts in religion and welfare work is worthy of special commendation. They are all busy men who gladly responded to the call for this national service to formulate a program for a vital part of the training of the Army. I wish to indicate my deep appreciation of their action.

Respectfully yours,

DWIGHT F. DAVIS,
Acting Secretary of War.

(7)

REPORT OF THE CONFERENCE ON MORAL AND RELIGIOUS
WORK IN THE ARMY, HELD IN WASHINGTON, D. C., JUNE
6 AND 7, 1923.

I. INTRODUCTION.

Pursuant to an invitation issued to certain prominent citizens of the country to consider and make recommendations concerning moral and religious work in the Army, there assembled in the auditorium of the New National Museum at 10.30 a. m., Wednesday, June 6, 1923, a group of distinguished clergymen, educators, laymen, line officers, and chaplains of the Army of the United States.

II. FIRST SESSION.

WEDNESDAY, JUNE 6, 1923, AT 10.30 A. M.

Auditorium New National Museum, Washington, D. C.

Presiding officer, Brig. Gen. Charles H. Martin, Assistant Chief of Staff, G-1; secretary, Chaplain Julian E. Yates, United States Army.

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|---------------------------------------|--------------------------------------|
| 1. Invocation..... | The Chief of Chaplains of the Army. |
| 2. Greetings..... | The Secretary of War. |
| 3. Greetings..... | Gen. John J. Pershing. |
| 4. Response..... | Rev. Charles Wood. |
| 5. Response..... | Chaplain James E. Freeman, O. R. C. |
| 6. Religion for American manhood..... | Chaplain Morris S. Lazaron, O. R. C. |
| 7. The object of the conference..... | Brig. Gen. Charles H. Martin. |

III. ADDRESS OF THE SECRETARY OF WAR.

FELLOW CITIZENS: I have come to bid you welcome and to thank you for coming to Washington to take part in the Army conference on religious and moral training.

The War Department has under its jurisdiction or control about 118,000 men in the regular service. The turnover due to enlistments and discharges occurring during the year increases that number by about 30 or 35 per cent. Seventy-five per cent of our recruits are young men, leaving home ties and influences for the first time. A great responsibility rests upon us to see that they do not deviate from the line of conduct that will make for the best citizenship.

During a part of the year we have under our control the members of the National Guard, the Reserve Officers—who of course are older men and more competent to take care of themselves—and young men in the citizens' and reserve officers' training camps. The War Department wishes to do more than train these men for the specific purpose which brings them to us. The Army can not accomplish that objective by itself. We want to make them better citizens in every way than they would be if they had not come to us for military training. The old days when justices of the peace and local judges sent men to the Army because they were incorrigible have long since passed. We generally get the finest type of young men. We want to surround them with the best influences so that they may continue to develop and improve and take their places in their home communities among the most respected citizens. That is the reason we have asked you to come and give us of your counsel.

More than that, I feel personally, as all men must who have passed the meridian of life, a growing inclination toward religion and religious life. I speak in the broadest sense, of course. I am fearful about the results that have come and are coming from the late war. Civilization is not, as I see it, as stable a quantity as it was before the Great War. The civilization of the world is threatened. Nothing will hold mankind better together or be of as much benefit to men of all nations as religion.

We wish to instill true religion into the hearts of our young men. There are difficulties. We know these in many cases and are prepared to meet them. I am confident, however, that this conference will assist us to improve our influence. I want you men to appreciate that the War Department is thoroughly alive to the necessity of upbuilding, physically, mentally, morally, and religiously, those over whom it exercises control, and will lend every effort to attain that end.

We can not do it alone and therefore have asked you to come and advise us. I end as I began, by thanking you for coming, and for the good advice that we are certain to receive as a result of this conference.

IV. ADDRESS OF GEN. JOHN J. PERSHING.

More than eight years ago it was my pleasure to call together the chaplains of the Eighth Brigade, then serving in the vicinity of El Paso, Tex., the purpose being "To consider ways and means through which the chaplains may cooperate in the entertainment, improvement, and moral uplift of the command." That was the first chaplains' conference of which the War Department has record.

During the World War, the need of the services of chaplains overseas was early recognized and the number of chaplains for duty with troops was materially increased. Their usefulness in the maintenance of morale through religious counsel and example has now become a matter of history and can be accepted as having demonstrated, if need be, the wisdom of the religious appeal to the soldier.

As a consequence the efficiency program of the Army has taken the religious element more deeply into account, and the force of spiritual uplift has been given larger consideration. In this endeavor, the Army recalls the admonition of its first Commander in Chief, than whom none was ever in better position to give counsel, to "indulge with caution the supposition that morality can be maintained without religion."

While recognizing that all forms of military training have in them certain elements of moral instruction, religion contains the secret of and impetus toward clean living. Therefore a steady effort is made to put the hearts of men into right relation to God.

Soldiers readily see the difference between that effort which is religion pure and undefiled and that which merely seeks sectarian advantage. They are quick to recognize a positive and practical appeal to those in need of spiritual guidance, and they have little time or sympathy for those who indulge in unbrotherly denunciation of others who seek the same God through different forms of faith, expression, and relationship.

The definite responsibility for matters of a religious and moral nature within a command devolves upon the commanding officers as completely as do strictly military matters. The chaplain is a religious specialist on the staff of the commanding officer and is charged with the details of this work. He must minister, so far as practicable, to the needs of the entire personnel of the command to which he is assigned, either through his own personal services or through the cooperative effort of others. He is enjoined to enlist the active aid and cooperation of such military and civilian assistants, both lay and clerical, as the needs of the command may require.

The position of a chaplain is unique. He is rightfully a commissioned officer, yet without command. On this score no question of authority brings him into rivalry with any other officer. He may be welcomed alike by general, second lieutenant, or private without any seeming inconsistency of association, if only he has the power of making himself personally or socially agreeable or useful. He can be among the enlisted men in a confidential relationship, as one entirely in sympathy with them, without any thought on the part of either that he is stepping out of his sphere. In this a chaplain has

a position unlike that of any other person in the Army—a position of marvelous possibilities and opportunities. It is his own fault if he does not avail himself of it and improve its advantage.

On the theory that unsupervised operatives are never effective, chaplains are now under professional supervision through the office of the Chief of Chaplains. They have a head to whom they may look for suggestion and stimulation in their work.

In keeping with all other branches of the military service a Chaplains' School has been established where training is given in those subjects which are not presented in any curriculum in previous schooling. It is essential to military service and adaptability that chaplains have a thorough knowledge of Army customs and courtesies, Army regulations, approved methods for practical work in field and garrison, equitation, and topography applied to graves registration work.

Following a well-considered plan of the War Department, the Chief of Chaplains has made visitations to camps, posts, and stations for the purpose of strengthening local programs and has held conferences with line officers, chaplains, and civilians with a view to increasing interest in the spiritual life of the commands. Good results have followed.

"Add a step to your sword," was the advice of the Spartan mother whose soldier son came to her complaining that his sword would not reach the enemy. In the Army we are exceedingly anxious to keep pace with that great wave of sentiment which calls for a more practical application of the fundamentals of religion to all of the affairs of men. We may not see, eye to eye, the details of such work, but we are united on a common task.

We need expert counselors, and you are looked upon as such in your particular fields. This conference has been called with the hope and expectation that you leaders in the churches and welfare organizations will aid us in devising and carrying forward an intensified program for the Army along moral and religious lines—a program the whole purpose of which shall be to keep soldiers true and strong and steady.

I am profoundly grateful to you gentlemen for responding to the call of the Secretary of War. From the wisdom and experience of this group there will come such suggestions as shall strengthen the cause of righteousness within the Army. With this done, there must be a healthy reaction among those with whom our military personnel has contact.

May you be divinely guided as you counsel together and formulate plans for this the most important phase of the life and training of soldiers.

V. RESPONSES.

Appropriate responses were made by Rev. Charles Wood, pastor of the Church of the Covenant, Presbyterian, of Washington, and Chaplain James E. Freeman, Officers' Reserve Corps, bishop-elect of Washington, Protestant Episcopal.

VI. ADDRESS OF BRIG. GEN. CHARLES H. MARTIN.

OBJECTS OF THE CONFERENCE.

Throughout the history of our Nation the moral and religious work of the Army has been closely associated with the principles which brought our Nation into being and have continued its growth and development until this day. Pioneers who came to our shores were men dominated by firm religious convictions and high principles of freedom, liberty, and equality for all men. Because of their belief in these principles they had left their home country, crossed the Atlantic, and undertaken lives of hardship in a new country.

During our Colonial days the clergy had been a dominant factor in the life of our people. They had been among those who blazed the way through the wilderness. They were strong men of high character. Their teachings and inspiration went far toward determining the colonists to declare their independence. When the Revolutionary War came, the same preachers who had been leaders in their communities went to battle with their parishioners. Many such men could be mentioned. There was Dr. David Ely, of Huntington, Conn., who, though surrounded by Tories, preached rebellion so warmly and effectually that the latter declared that when the rebellion was put down they would hang him on an oak that stood near his own church. There was John Steele, of Cumberland, Pa., who served as a captain and led the advance company of 900 men in their march to the seat of war, and who often preached with his gun standing by his side. There was John Martin, who, after praying with the soldiers of Bunker Hill, seized a musket and fought gallantly to the close of the battle. A day or two after he preached to the remnants of his shattered regiment from Nehemiah iv, 14: "And I said unto the nobles and to the rulers and to the rest of the people, *Be ye not afraid of them.*" Such were the clergymen who served with our troops during the Revolution. One of the early orders published by General Washington indicates the esteem in which the chaplaincy was held:

JULY 9, 1776.—The Honorable Continental Congress having been pleased to allow a Chaplain to each regiment, with the pay of thirty-three dollars and one-third per month, the Colonels or Commanding-officers of each regiment are directed to procure Chaplains accordingly;—persons of good character and exemplary lives, and to see that all inferior officers and soldiers pay them a suit-

able respect. The blessing and protection of Heaven are at all times necessary, but especially so in times of public distress and danger. The General hopes and trusts, that every officer and man will endeavor so to live and act as becomes a Christian soldier; defending the dearest rights and liberties of his country.

After the close of the Revolutionary War the Army was disbanded and but a few troops remained to garrison the frontier posts. While there were a few chaplains who served with the Army, the religious needs of most garrisons were mostly supplied by missionaries and preachers who worked in frontier settlements. Where clergymen were not to be had services were frequently conducted by commissioned officers.

At the outbreak of the Civil War the standard military dictionary of the time defined a chaplain as "a commissioned officer or clergyman who performs Divine Service." During the Civil War, as in the Revolution, troops were served by chaplains who entered the Army with organizations from the States with which they belonged. The story of this service is seldom told in history. There has been a tendency to stress the strategic and military features and to overlook the underlying impulses of patriotism and religious enthusiasm which brought success to our colors. Such a spirit was expressed in the Battle Hymn of the Republic.

A chaplain of the Civil War states:

Our soldiers—commissioned officers and enlisted men—were as a class reverent. Men who took their lives in their hands, and who faced death in their ordinary work, were glad to have one who in any sense stood as God's representative, pray in their behalf and invoke God's blessing upon them.

Another Civil War chaplain writes:

There were times when the very presence of the chaplain with his regiment on the eve of battle, or while already under fire, was inspiring to officers and men, who were encouraged to feel that they had God's presence, while one of God's representatives was immediately with them.

Said a brave, but rough, officer in a New England regiment, with reference to the influence over the soldiers as soldiers, "We count our chaplain as good as a hundred men in a fight."

An illustration of the opportunity and power of a good regimental chaplain in the face of the enemy is furnished in the memorable service of Chaplain William Corby, of the Eighty-eighth New York Regiment, during the Battle of Gettysburg. During the close of the first day, while the Third Corps was being driven back, General Hancock called on General Caldwell to have his division ready to move into action. The Irish brigade, under Gen. Thomas Meagher, stood in column of regiments awaiting the order to move forward. Gen. St. Clair Mulholland, then a colonel with that brigade, told of the service conducted by Father Corby:

Father Corby stood on a large rock in front of the brigade. Addressing the men, he explained what he was about to do, saying that each one could receive the benefit of the absolution by making a sincere act of contrition and firmly resolving to embrace the first opportunity of confessing his sins, urging them to do their duty, and reminding them of the high and sacred nature of their trust as soldiers, and the noble object for which they fought. * * * The brigade was standing at "Order arms!" As he closed his address, every man, Catholic and non-Catholic, fell on his knees, with his head bowed down. Then, stretching his right hand toward the brigade, Father Corby pronounced the words of the absolution.

Men who have been charged with responsibility for leadership of our troops have ever been men who had reverence for God, as well as respect for law and loyalty to the Constitution. But a few Sundays ago, at the First Presbyterian Church in this city, the pew which was used by General Grant was dedicated to the use of soldiers. In the old Episcopal Church at Alexandria are the pews which were formerly occupied by Generals Washington and Lee.

After the close of the Civil War our Army was greatly reduced; its troops were again scattered among the small garrisons along our western frontiers. The histories which record the development of our great territory have little to say of these isolated garrisons. Still less is chronicled of the religious activities which formed a considerable part in the lives of these posts. These religious activities were closely associated with the development of pioneer communities which sprung up under protection of the military garrisons. In some places Army chaplains officiated; at many other places religious services were conducted by itinerant missionaries. In some, where no clerical assistance was available, members of the garrison led in worship, while others of the combined military and civil communities participated in the conduct of Sunday schools. In such communities religious privileges were highly prized. Our rough Indian fighters of the early days welcomed the opportunity for religious services to their garrisons.

Chaplain Pierce related of his visit to the command at Fort Grant, Ariz., under Colonel (later General) Sumner. He was welcomed upon arrival at the garrison. Within two hours members of the garrison were assembled for the privilege of attending divine worship. Another of our chaplains expresses appreciation of the support which was rendered toward this religious work and states that Colonel (later General) Shafter would permit no disturbance or noise in the post during time of divine worship. The band was not permitted to play on evenings when services were conducted.

As our garrisons were scattered among small posts, there were never enough chaplains to go around, 34 chaplains for 80 posts. It seems that religious privileges were more highly prized because in many places they were difficult to obtain. In or near each of our

old posts are the chapels which were used by the early soldier and citizen pioneers. Such an old stone chapel may be found on the military reservation at Fort Riley, Kans. It was one of the first substantial buildings constructed in that part of the country.

There are many of the older officers in service to-day, who, in the absence of regular chaplains, have conducted services in such garrison chapels.

The part which religious and moral influences played in the World War are fresh in the minds of us all. We all know that in response to the appeal of the President patriotic fervor and spiritual exaltation animated our entire Nation. In a spirit like that of the Crusaders of old our troops embarked for the purpose of assuring liberty to oppressed peoples. In the last war, as in no other, was careful attention given to maintaining the moral character of men who came under military control. With our troops went the regimental chaplains. With each hospital the Red Cross provided its chaplains. Still the demand for religious services was not filled.

In his report on chaplains' services, Bishop Brent writes:

Shortly after my arrival in France in December, 1917, the commander in chief (General Pershing) communicated to me his concern over the dearth of spiritual ministrations. He expressed his conviction that there ought not to be less than 1 chaplain for every 1,200 men and urged upon Washington that legislation to this effect should be introduced into Congress. In the meantime, he felt that we should busy ourselves in using to best advantage such religious personnel as was available among the chaplains and the welfare societies.

Bishop Brent in his report refers to the organization of chaplains and the coordination of all moral and spiritual agencies at work in the American Expeditionary Forces. These agencies include the Red Cross, the Young Men's Christian Association, the Knights of Columbus, Salvation Army, and the Jewish Welfare Board, as well as the chaplains.

With our great mobilization for the World War we found particular need for an administrative head to coordinate the work of our chaplains' services. It happened that a number of organizations which had a majority of Protestants were accompanied overseas by Protestant chaplains. It thus happened that there were too few Roman Catholic priests. A suitable apportionment of priests and ministers of various denominations was later made.

As larger numbers of troops were transported overseas the demand for chaplains in the American Expeditionary Forces increased. With the divisions on the front line the chaplains were overworked. They were out at all hours of the day and night attending to troops in bivouac, taking messages from men about to be engaged in combat, for relatives at home. During the battle of the Argonne they were

close behind the men of their regiments. During intervals in the attack they were out in the field ministering to the needs of the dying and conducting burial services for the dead. They were in the field hospitals and along the lines of communication. With the development in the Services of Supply, senior chaplains were appointed to take charge of the work in the rear areas, camps for Army troops, at base ports, and in the many towns and camps throughout France, where our troops were quartered.

Nearly five years have elapsed since the close of the World War. Our Army has again changed from a war to a peace status. The development of our system for national defense calls for a comparatively small Regular Army, a well-developed National Guard, and for an Organized Reserve. Our garrisons are no longer upon frontier posts; in many places they are in the vicinity of cities or large towns. Our soldiers, more than ever before, mingle with members of the civil population. We have developed a system of Citizens' Military Training Camps, which thousands of our young men attend every summer. The number of chaplains allowed for our military force is small. Our demands for religious services are great. More than ever before we rely upon the assistance of religious and moral support which is rendered by the clergy and religious people of the United States to soldiers in the Regular service and to the great number of young men attending our training camps.

There are but a few families in our country which have not been represented in the Army by one or more members who have served with our troops or who are in attendance at our camps for military training. In this phase of our national development the Army, Army chaplains, and the clergy of the country are working in a common cause. At this time, those who are charged with responsibility for the care of our soldiers and the training of our young men recognize, as have military leaders in the past, their obligations to their fellow citizens for maintaining the high religious and moral character of those who are under their control.

In the period which has succeeded the war there has been uncertainty in the minds of many men. Into the melting pot have been thrown thousands of individuals who are unacquainted with the ideals of American citizenship, including respect for the laws of both God and man. The spirit of loyalty has ever dominated our Army and our substantial American citizenship. Our military training is for the purpose of affording to this country a means of defense for the principles which we have learned to respect.

This conference has been called by the Secretary of War to make recommendations concerning moral and religious work for the Army. The object is one which is not new either to the Army or to clergy-

men and religious workers who have been closely associated with it. Conditions created by our National Defense Act have brought a closer relationship between civil and military communities, which should be to the mutual advantage of both. It is fitting at this time to express to you the grateful appreciation of members of the Army for the sympathy and support which has been extended to our soldiers at camps by every religious denomination. To our camps have come men of all religions and creeds. In so far as practicable, our chaplains have endeavored to supply their spiritual needs. In this work clergymen and patriotic citizens throughout the country have rendered substantial assistance. They have welcomed our soldiers to their churches. Civil and military authorities have cooperated for improvement of conditions in towns adjacent to Army camps. Clergymen of various denominations have volunteered to conduct services at camps, for men of their faiths. Much has been done by the clergy of the country to assist in religious development and citizenship training for members of their communities who are attending the camps or are serving for a period in the ranks of the Regular Army. In this respect military and civil associations are more close than ever before. There remains more that may be accomplished. Many of the young men who come to our camps have been affiliated with religious organizations in their home town. It is desirable that while in military service their religious and moral training should be continued. In case young men from any of your churches go to military camps the chaplain on duty at the camp will be pleased to receive a note from the soldier's minister or priest informing him of the soldier's arrival and former religious association. In all such cases particular attention will be given to the reception of such men and affording them opportunity for attending accustomed religious worship.

The character of a man is not changed when he puts on a uniform. He has the same desires, instincts, and beliefs. Many of our citizens put on the uniform and go to camp for a few weeks of each year.

Most of the soldiers in our Army were a short time ago wearing civilian clothes and in the course of a year or two will lay aside their uniforms and return to their places in civil communities. It is being realized more fully than ever before that the Army is only that part of the civil community which has for a time dedicated itself to the work of national defense. In common with all patriotic citizens it has the same ideals, aims, and hopes. We are working together for the good of the Government which we all serve. The object of this conference is to devise ways and means by which cooperation may be made more effective, the cause of liberty may advance, and the young manhood of our Nation may be strengthened in those ideals and

principles which have guided our Nation in the past and which we all earnestly hope may direct its future course.

VII. COMMITTEES APPOINTED.

During the first session of the conference the presiding officer appointed the following committees:

1. BUSINESS.

Chaplain John T. Arton, Chief of Chaplains, United States Army.
Bishop H. H. Fout, bishop northwest district, United Brethren in Christ.
Rev. Lewis J. O'Hern, C. S. P., executive secretary, Catholic Chaplains, Army and Navy.

Mr. B. C. Pond, associate secretary, International Committee of the Young Men's Christian Association.

Rev. H. H. Ranck, member of Committee on Army and Navy Chaplains of the Federal Council of Churches representing the Reformed Church of the United States.

2. PRONOUNCEMENTS AND FINDINGS.

Bishop William F. McDowell, Methodist Episcopal Church, Washington, D. C.
Chaplain Thomas L. McKenna, United States Army.

Right Rev. James DeWolf Perry, jr., bishop of Rhode Island, Protestant Episcopal Church.

Rev. William E. Barton, moderator National Council of the Congregational Churches of the United States.

Rev. John J. Burke, general secretary, National Catholic Welfare Council.

Col. W. F. Jenkins, national secretary, the Salvation Army.

Chaplain Morris S. Lazaron, Officers' Reserve Corps, rabbi Baltimore Hebrew Congregation.

Chaplain Jason Noble Pierce, Officers' Reserve Corps, pastor First Congregational Church, Washington, D. C.

Chaplain John M. Thomas, Officers' Reserve Corps, president Pennsylvania State College.

VIII. SECOND SESSION.

WEDNESDAY, JUNE 6, 1923, AT 2 P. M.

Auditorium New National Museum.

Rev. Francis P. Duffy, Chaplain Officers' Reserve Corps, chaplain Sixty-ninth Infantry, New York National Guard, presiding; Chaplain William Reese Scott, United States Army, secretary.

The general subject, the advancement of the moral and religious life of the Army by the development of those resources which are within the Military Establishment, was introduced and briefly outlined by the chairman.

Responsibility to the National Guard, to the Officers' Reserve Corps, to the Regular Army, to camps, posts, and stations, was pre-

mented by Lieut. Col. Edward Olmsted, Acting Chief of Staff, G-1, New York National Guard.

The subject of the selection and training of chaplains of the Reserve Corps, National Guard, and Regular Army was introduced by Chaplain John Hall, who demonstrated the purpose and usefulness of the Chaplains' School as the main agency for the training of chaplains in peace and war.

The discussion of ways of stimulating local programs by visitations, conferences, exchanges, missions, and revivals, was led by Rev. George P. Horst, executive secretary of the Commission on Men's Work of the Presbyterian Church in the United States Army.

Chaplain Julian E. Yates presented the necessity of revising and compiling the numerous existing War Department general orders and regulations relating to chaplains. A committee consisting of Chaplain Paul D. Moody, Officers' Reserve Corps, chairman, Chaplain John J. Allan, Officers' Reserve Corps, Chaplain Thomas L. McKenna, United States Army, Chaplain Chester E. Jenney, Officers' Reserve Corps, and Chaplain John P. Tyler, Officers' Reserve Corps, was appointed to draft suitable resolutions and make such pertinent recommendations in the matter as should seem advisable.

Chaplain Thomas L. McKenna presented to the conference a statement and a synopsis of a Manual for Chaplains. This presentation provoked wide discussion, with a unanimous consensus of opinion that such a manual is most necessary. The chairman appointed the following committee to present the matter to the conference at the proper time for action: Chaplain Charles S. Macfarland, Officers' Reserve Corps, chairman, Dr. William Freas, Right Rev. Herbert Shipman, Right Rev. George J. Waring, Chaplain Julian E. Yates, and Chaplain William Reese Scott.

IX. THIRD SESSION.

THURSDAY, JUNE 7, 1923, AT 2 P. M.

Auditorium New National Museum.

Dr. Cyrus Adler, chairman, Jewish Welfare Board, presiding; Chaplain John Hall, United States Army, secretary.

The general subject, making available the resources of the Nation for the definite extension of moral and religious work in the Army, was introduced by the chairman.

The committee on the Manual for Chaplains, and the committee on the revision and compilation of regulations relating to chaplains and their activities, presented their reports, which were adopted. These reports are incorporated in the pronouncements and findings of the conference.

The value of church contacts, as exemplified in the organization of boards or committees within denominations for purposes of co-operation, the development of helpful relations between garrisons and local communities, and the aid furnished in selecting chaplains of the Regular Army, Officers' Reserve Corps, and National Guard was outlined by Chaplain Charles S. Macfarland, Officers' Reserve Corps.

The influence upon the religious life of the Army, through their varied activities, of such auxiliary agencies as the American Red Cross, the American Legion, the General Committee on Army and Navy Chaplains, the National Catholic Welfare Council, the Jewish Welfare Board, the Salvation Army, the Young Men's Christian Association, and Community Service was presented by Rev. William P. O'Connor, Mr. Robert E. Bondy, Dr. Cyrus Adler, Mgr. George J. Waring, Col. W. P. Jenkins, Mr. Howard S. Braucher, and Mr. B. C. Pond.

Rev. E. O. Watson, secretary of the General Committee on Army and Navy Chaplains of the Federal Council of Churches, stated that the influence of chaplains would be extended and strengthened by placing them upon the same basis as to rank and promotion as applies to officers of other noncombatant branches of the Army. He also indicated the necessity for congressional appropriation for the building of chapels and for current expenses of religious work in the Army, including the Chaplains' School.

A committee, consisting of Rev. W. Stuart Cramer and Mr. B. C. Pond, was appointed to draft appropriate resolutions of appreciation to be tendered to the Secretary of War for the calling of this conference, to the Chief of Chaplains of the Army, Col. John T. Axton, for the preparation of the program, and to the General Committee on Army and Navy Chaplains of the Federal Council of Churches for its courtesies and hospitality.

X. CLOSING SESSION.

THURSDAY, JUNE 7, 1923, AT 7 P. M.

The Army and Navy Club, Washington, D. C.

Preceding the regular order of business, a banquet was given for the members of the conference by the General Committee on Army and Navy Chaplains of the Federal Council of Churches of Christ in America. Bishop William F. McDowell presided as toastmaster. Two handsomely bound copies of the Holy Bible were presented by the American Bible Society, through its general secretary, Rev. William I. Haven, one to the office of the Chief of Chaplains, United States Navy, and the other to the office of the Chief of Chaplains, United States Army.

The regular order of business of the conference was resumed with Brig. Gen. Charles H. Martin, United States Army, presiding. A request was made for a rereading of the pronouncements of the committee on findings and the Right Rev. James De Wolf Perry, jr., complied. These will be found incorporated in the summary of the report of the committee on pronouncements and findings.

The report of the committee on resolutions of appreciation to be extended to the Secretary of War for the calling of the conference, to the Chief of Chaplains for his large part in the preparation for the conference and its program, and to the General Committee on Army and Navy Chaplains of the Federal Council of Churches of Christ for their deep interest and hospitality, was then made and unanimously adopted by a rising vote.

XI. REPORT OF COMMITTEE ON RESOLUTIONS OF APPRECIATION.

Resolved, That this conference desires to express to the Hon. John W. Weeks, Secretary of War, its appreciation of the honor conferred on the members of the conference by the invitation from the Secretary of War, and to assure the Secretary of War of its sincere approval of his interest in and concern for the religious and moral welfare of the personnel of the Army and its expression in the planning and the program of this significant conference.

Resolved, That the members of the conference request their secretary to respectfully convey to the Secretary of War their feeling in this connection and to assure him of their sincere desire to cooperate with all official efforts to accomplish the praiseworthy objective set forth in the pertinent address to the conference by the Secretary of War in which he said of the men of the Army "we want to surround them with the best influences, so that they may continue to develop and improve and take their places in their home communities among the most respected citizens."

Resolved, That the members of the conference on religious and moral training, called in Washington by the Secretary of War, June 6-7, 1923, desire to make affectionate record of their appreciation for the devoted, careful, and able leadership in preparation for this conference given by the Chief of Chaplains, Col. John T. Axton. His adequate conception of the problems involved, his understanding of men and of the Army, his catholic spirit, and his indefatigable effort in planning the details of the conference have been major factors in its success. The privilege of participation in this conference by representatives of interested but unofficial organizations is sincerely appreciated. The fellowship of the discussions will lead to larger mutual understandings.

Resolved, That it is the desire of this conference that there go to Chaplain Axton assurance of fraternal sharing of his concern that

there may be met in the fullest way the challenging task, so well defined by General Pershing in his address to us, that there may be "a program, the whole purpose of which shall be to keep soldiers true and strong and steady."

Resolved, That the conference heartily appreciates the courtesy of the General Committee on Army and Navy Chaplains of the Federal Council of Churches of Christ in America, as expressed in the generous hospitality of the dinner served in its honor in the Army and Navy Club, Thursday, June 7, 1923.

The chairman of the conference, Brig. Gen. Charles H. Martin, then introduced the speaker of the evening with the following words:

GENTLEMEN: Again I find myself placed in a difficult situation. At the conference yesterday it was up to me to make an address immediately after the brilliant effort of Rabbi Lazaron and now I find myself called upon to follow the brilliant speakers who have so magnificently entertained you. Anyway, as a plain old soldier, I feel that I have at least the understanding and sympathy of my good friend here on my right, with whom I have been associated for over 20 years. Axton and I first met in Samar in the Philippines in the Pulijan campaign in 1903. A close friendship was there formed under the stress of that difficult service. I have always liked to think that Axton came to me to talk over any new and serious project which he had in mind and so I was pleased when he broke into my rereading of those wonderful letters of Walter Hines Page with the project of this great conference. I thought it rather peculiar that he should break into my reading of these absorbing letters at the point that he did. I was reading that letter which Page wrote to his son Arthur on June 6, 1915. Page had been out of the country then for over two years in the muck and welter of the World War. He was puzzled to understand the currents of opinion in his home country. He was at a loss to understand all the nonsense and littleness that found its way in the public press in those awful times. He wrote: "We're in danger of being feminized and fad ridden—grape juice (God knows water's good enough; why grape juice?); pensions; peace cranks; aid your memory; women's clubs, co-this and co-t'other, and coddling in general; Billy Sunday; petticoats where breeches ought to be and breeches where petticoats ought to be; white livers and soft hearts and milk and water." In less than two years we saw how all of this nonsense was swept away and the whole Nation entered the war as if inspired with the spirit of the Crusader; how common sense and strong leadership enabled the Nation at last to save its very soul. How beautiful and inspiring its thought; how strong its action! But now, five years after the war, we are unfortunately back at the old stand with the same insistency for common

sense and strong leadership to combat a Babel of weakness and nonsense. Page prayed "Lord, give us leaders of common sense and backbone." I repeat, "Lord, give us leaders of common sense and backbone." We have with us to-night one of the great leaders of the war, one of those who come, as it were, in answer to the prayers of Page. It is certainly a great honor to introduce to you Maj. Gen. John L. Hines.

XII. ADDRESS OF MAJ. GEN. JOHN L. HINES, DEPUTY CHIEF OF STAFF, UNITED STATES ARMY.

GENTLEMEN: The conference for which you have been convened, to make recommendations for moral and religious work for the Army, deals with a subject which, since our Army was first organized, has been a matter of deep concern to all who have been charged with responsibility for the care and training of our troops.

Military training develops men who have reverence for God and loyalty to the government which they serve. This loyalty to God and country is a basic quality for all good citizens and soldiers. It was so in the times of Moses and King David. This spirit guided our troops through all the conflicts in which our Nation has been involved. It is the spirit which underlies our program for national defense. We are a God-fearing people, imbued with ideals of righteousness and justice which shall never perish from the earth.

On March 18, 1915, as adjutant of the Eighth Brigade, under command of General Pershing, I issued an order convening the chaplains at Fort Bliss, Tex., for a conference similar to this. At that time, as at present, the purpose for convening the conference was for development of those ideals and firmly grounded principles which have ever guided our national and military development. We feel that regard for religion in the Army has held, and will continue to hold, a place of importance even more prominent than in many other communities. Men who have dedicated their lives to the service of their country, who have faced death in its service, and who may be called to duty in times of danger are inclined to cherish belief in divine guidance. These conferences were not called because we felt that military men are irreligious, but because our leaders are men of strong religious conviction. I do not feel that the Army is more in need of religious uplift than the corresponding civil communities. We are not asking you to cover ground with which we ourselves are unfamiliar.

Moral and religious work for the Army is now, more closely than ever before, associated with the moral and religious work in civil communities. Many of our soldiers come from the religious associations of civil parishes. When their periods of enlistment expire they

will return. We want to keep up the work of character building which was begun at home and to return them to their homes more fully developed in sound principles, beliefs, and ideals of good citizenship.

We feel that the service which Army chaplains may render to the churches will be of value fully as great as that which the churches of the United States may render to the Army. Our chaplains feel it their duty to the churches of the country to keep up the religious training which has been given their men. All creeds are given equal sympathy and support. We desire to cooperate fully with all who are working in the common cause.

We feel that the churches of the country have a very definite duty to the Army. The clergy of the country should send its best men for duty with its military forces. Our chaplains must be men who are well qualified to be leaders. They must be outstanding men who command respect. They must be men of broad vision, tolerance, and judgment. They must be able to rise above the petty differences of doctrine in the service of the God who is above all.

Our chaplains must not only be men of high character and exemplary lives. They must be men of physical strength equal to their tasks and they must be men who have the bearing and appearance of leaders. The clergy of the country needs to send us the best that it has.

This is a time of better national understanding and good fellowship. We are learning more about the needs of other nations. In the religious work of the Army we are gaining a better appreciation of all religions. We know that each expresses the common impulses of reverence for and belief in God. There has developed a better understanding and good fellowship among religious workers in the Army. There is a spirit of unity and cooperation in the service for soldiers. The chaplains who worked together throughout the war were, by their common experience, brought into closer cooperation when they returned to civil communities. Through this experience the Military Establishment has rendered a service to the churches of the United States.

I wish to acknowledge the debt which the Army owes the clergy and religious people of the country for what has been done and what is being done for our soldiers. Clergymen of all creeds have responded to requests by our chaplains for aid in service to troops. They have conducted services in our camps and garrisons for men belonging to their denominations. They have welcomed our soldiers to their churches in towns adjacent to camps. The good people of your congregations have made our soldiers feel at home among them. There has been shown by them that kindly spirit of good fellowship

which is the practical evidence of true religion. Our soldiers deeply appreciate the good treatment which has been given them. In their behalf I desire to thank you and the members of your congregations.

Upon the conclusion of the address of General Hines the benediction was pronounced by the Chief of Chaplains, United States Navy, Capt. Evan W. Scott, after which the presiding officer declared the conference adjourned sine die.

XIII. SUMMARY OF PRONOUNCEMENTS AND FINDINGS.

1. GENERAL STATEMENT.

Peace at home within our own country, peace among all the nations of the earth is a sacred mission to which America has devoted herself and her resources. To pursue it unarmed and undefended would be the quickest way to invite war. Against the curse of militarism America has traditionally set herself. Militarism is absolutely strange to the genius of her institutions. Her Army in time of war is a citizen Army; her Army in time of peace is a volunteer Army. Civilians direct her Army and Navy; the existence and the upkeep of both are contingent upon the will of a representative Congress.

The Army and Navy of the United States have always been essential to the life and welfare of the Republic. The Army and Navy of the United States command, therefore, the respect of every true citizen. They are composed of our fellows. They have their part to play in the national life of the country. Their members have all the rights of citizens. They are soldiers and sailors. They are men, with the needs and rights of men.

They have a definite constitutional right to the religious ministrations their consciences demand. Both the Government and the churches would be false to their trust were these rights denied or due care not taken to meet them.

We deprecate any attempt made under the cloak of religion and in the name of a false pacifism to deny the support of the churches to the well-being of our Army and Navy. To the churches and to the Government the religious welfare of the men must be a primary concern. For that reason chaplains of the different denominations are commissioned. They minister to the religious needs of the men. They care for their souls. They bring to them the word of God and refresh and renew their spirit. From out of their work come peace, strength of character, fidelity, and fitness for the obligations of individual and social life. As General Pershing has stated: "Religion contains the secret of and impetus toward clean living. Therefore a steady effort is made to put the hearts of men into right relation to God."

It is a constitutional obligation upon the Government to provide an adequate number of chaplains who will attend to the religious needs of the men in the service. As the representative of religious faith, who deals with the holiest as well as the most sinful and depressing things of life, with the sanctities and the intimacies that make men what they are, too little thought, too little tribute, has been paid to the office and work of the chaplain.

The welfare worker is not a chaplain. The chaplains are men of religion chosen from the churches and commissioned to do religious work in the whole Army.

The purposes of our Government in appointing chaplains and the place of religion in the Army have been misunderstood, because frequently a chaplain has been used simply to promote what is known as morale. The chaplain does promote true morale in the best possible way—by religious sanction. But morale which looks upon a man only as an efficient fighting machine means militarism in the ascendant, a denial of the soul, and an undoing of the man himself. Against such a process the spirit of America protests. The chaplain has a high and holy office. He is the servant of the religious needs of the men. When he is asked to promote morale first and religion afterwards, he is asked to be false to his mission.

To stand squarely on an American platform will never fail of the support of the American people. Chaplains are commissioned to work for all the men without distinction of creed. To interpret this as meaning that all creeds are alike, or that creed is of no value, is to impose one's own religious belief upon others. This is to offend religious liberty, because religious liberty postulates religious differences. To wipe out all religious differences, and then claim to be tolerant, has no meaning.

The humanity of America is most strikingly illustrated in her sincere profession and defense of religious liberty. The chaplain is a man true to his own faith; conscientiously respectful of the faith of others. He is a living example of both religious faith and religious liberty. His mission illustrates the Christian and Jewish attitude toward war. It must be that we be prepared. It may be that war will come. He exhorts men to forego those things that lead to war. He teaches that a Supreme Power—the Father of all—is offended by strife among His children. This spirit among men will lead them to think of fighting as a thing to resort to only in the face of a worse alternative. It will lead them to love the way of peace; to broaden it as the highway of all civilized people.

Thus the Government and the churches, working together in the belief that it is the soul that makes the man, will most effectively extend the blessed mission of America both at home and abroad.

2. SPECIFIC RECOMMENDATIONS.

Visitations of the Chief of Chaplains.—The office of the Chief of Chaplains is in many ways parallel to that of the bishop of a diocese. To make for the best interests of the service he must keep in intimate contact with the work and personnel of his jurisdiction. We therefore commend the War Department for initiating the periodical visitations of the military posts and stations of the Nation by the Chief of Chaplains and trust that the plan will be continued.

Contact of chaplains with their denominations.—This conference believes that the religious influence in the Army can be deepened and strengthened and the efforts of chaplains can be made more productive of beneficial results if a closer relationship can be established and maintained between the chaplains and their respective denominational groups. It therefore urges that the various denominations establish an intimate relativity with the chaplains and give them whatever moral and other support may be feasible for the promotion of religious influence among the men of the service. This relation should necessarily be always under the direct sanction, supervision, and authority of the War Department.

Section conferences.—Occasional gatherings of chaplains, clergymen, and welfare workers, at which there may be the fullest interchange of views and the stimulation of greater enthusiasm for the religious and moral work, we believe, will greatly contribute to the good of the service.

Chaplains' School.—The chaplain, like any other officer in the United States Army, requires intensive training to thoroughly prepare him for his particularly significant duties. This conference hereby gives its unqualified and enthusiastic indorsement of the Chaplains' School and believes that no effort should be spared to maintain it at the highest standard of efficiency.

Chaplains' Manual.—The conference strongly urges the War Department to consider the necessity and advisability of publishing and widely circulating a manual for the chaplains of the United States Army. Such a handbook of vital information concerning the religious program in the Army, the duties of chaplains and how they may be performed, will serve as the foundation and easily accessible compendium of necessary instruction, not only for chaplains in the Regular Army, but also for those of the National Guard and the Officers' Reserve Corps, and for newly appointed chaplains in the service. It can be used as a textbook for the course of instruction at the Chaplains' School.

Codification of Army orders.—This conference recommends that a codification of Army Regulations and other orders and information relating to chaplains be made by the War Department for the

information, instruction, and guidance of the Army. This codification will be of paramount and invaluable service to the chaplains of all sections of the Army, but especially to those of the Officers' Reserve Corps in connection with the instructions given in correspondence courses now arranged for the National Guard and Officers' Reserve Corps.

Chapels.—This conference indorses the idea of providing chapels at Army posts wherever possible. It believes that the effect of erecting a physical habitation for the religious idea will stimulate interest in services and other religious work. The conference suggests that where appropriated funds are not available the initiation of any enterprise to raise funds for the building and maintenance of permanent chapels shall require the approval and authorization of the War Department.

Equipment.—This conference urges that a careful study be made by the War Department to ascertain what equipment is necessary for the highest development of the religious program, and that proper representation be made to the Congress with a view to procuring adequate appropriations to provide and maintain the same.

Organization of Chaplains' Corps.—This conference earnestly urges that such provision be made in the numerical strength of chaplains whereby every soldier of the Army, wherever stationed, shall have full opportunity to receive the personal counsel, guidance, and services of a chaplain. And that the Congress of the United States so legislate that the grades in the Chaplains' Corps shall include the rank of colonel, and that advancement be placed upon an equality with other noncombatant branches of the Army. Also that the grade of Chief of Chaplains be in accordance with the heads of the other departments of the military service.

Appreciation.—This conference desires to place on record its strongest expression of appreciation for the generous cooperation by the leading representatives of all the churches and welfare organizations attending the sessions. The churches of the United States stand squarely behind the chaplains in their efforts to promote religion and morality in the Army so that a more powerful impetus shall be given to the task, as General Pershing said, of "keeping soldiers true and strong and steady."

XIV. LIST OF THOSE IN ATTENDANCE.

Hon. John W. Weeks, Secretary of War.

Gen. John J. Pershing, Chief of Staff, United States Army.

Maj. Gen. John L. Hines, Deputy Chief of Staff, United States Army.

Brig. Gen. Charles H. Martin, Assistant Chief of Staff, G-1.

Lieut. Col. Robert H. Pierson, Welfare Branch, G-1.

Lieut. Col. Edward Olmsted, Acting Chief of Staff, G-1, New York National Guard.

Dr. Cyrus Adler, chairman Jewish Welfare Board.

Rev. William E. Barton, moderator National Council Congregational Churches.

Rev. Samuel Z. Batten, secretary American Baptist Publication Society.

Rev. Andrew R. Bird, Presbyterian Church, United States (South).

Mr. Robert E. Bondy, the American Red Cross.

Mr. Howard S. Braucher, secretary Community Service, New York City.

Rev. John J. Burke, general secretary National Catholic Welfare Council.

Mr. D. J. Callahan, Knights of Columbus.

Rev. J. Alvin Campbell, United Presbyterian Church.

Mr. G. G. Cohen, local representative Jewish Welfare Board.

Rev. W. Stuart Cramer, Reformed Church of the United States.

Rev. W. L. Darby, secretary Washington Federation of Churches.

Right Rev. George A. Dougherty, vice rector Catholic University of America.

Mr. Lewis W. Dunn, Army and Navy Department, International Committee, Young Men's Christian Associations.

Rev. John R. Edwards, district superintendent Methodist Episcopal Church.

Mr. H. F. Enlow, the American Red Cross.

Rev. John F. Fenlon, Catholic University of America.

Bishop H. H. Fout, Northwest District, United Brethren in Christ.

Dr. William Freas, secretary Committee on Army and Navy Work, Lutheran Church in America.

Rev. William I. Haven, general secretary American Bible Society.

Rev. George P. Horst, executive secretary of the Commission on Men's Work of the Presbyterian Church in the United States Army.

Col. W. P. Jenkins, national secretary the Salvation Army.

Rev. W. H. Jernagin, National Baptist Church.

Rev. William J. Kerby, Catholic University of America.

Rev. F. P. Langhorne, pastor Petworth Baptist Church, Washington, D. C.

Rev. Grant K. Lewis, United Christian Missionary Society.

Rev. Thomas H. Lewis, president General Conference Methodist Protestant Church of America.

Bishop William F. McDowell, Methodist Episcopal bishop of Washington, chairman General Committee on Army and Navy Chaplains, Federal Council of Churches.

Bishop William F. McMurry, Methodist Episcopal Church South.

Rev. John A. Marquis, general secretary Home Mission Board, Presbyterian Church.

Right Rev. James F. Mackin, rector St. Paul's Church, Washington, D. C.

Rev. W. A. Morgan, pastor Mount Pleasant Congregational Church, Washington, D. C.

Rev. S. T. Nicholas, Lutheran Church.

Rev. William P. O'Connor, national chaplain, the American Legion.

Rev. Lewis J. O'Hern, executive secretary, Catholic Chaplains, Army and Navy.

Right Rev. Edward A. Pace, Catholic University of America.

Right Rev. James De Wolf Perry, Jr., bishop of Rhode Island, Protestant Episcopal Church.

Mr. B. C. Pond, Army and Navy Department, International Committee Young Men's Christian Associations.

Rev. Wallace Radcliffe, vice chairman, General Committee on Army and Navy Chaplains, Federal Council of Churches.

Rev. H. H. Ranck, Reformed Church of the United States.

Rev. Rodney W. Roundy, associate secretary, Home Missions Council.

Rev. R. L. Russell, Board of Missions, Methodist Episcopal Church South.

Rev. H. E. Schlegel, United Evangelical Church.

Right Rev. Herbert Shipman, suffragan bishop of New York.

Rabbi E. Charles Sydney, chairman Army and Navy Department, Jewish Welfare Board.

Right Rev. C. F. Thomas, rector St. Patrick's Roman Catholic Church, Washington, D. C.

Mr. John S. Tichenor, associate general secretary, International Committee, Young Men's Christian Associations.

Right Rev. George J. Waring, vicar general and chancellor to archbishop of New York.

Rev. E. O. Watson, secretary General Committee on Army and Navy Chaplains, Federal Council of Churches.

Rev. Gaylord S. White, Union Theological Seminary, New York City.

Dean William A. Wilbur, George Washington University.

Bishop Luther B. Wilson, Methodist Episcopal Church, New York City.

Rev. Charles Wood, Church of the Covenant, Washington, D. C.

Chaplain John J. Allan, Officers' Reserve Corps, staff captain, Salvation Army.

Chaplain Robert Atkinson, Officers' Reserve Corps, pastor Warner Memorial Presbyterian Church, Kensington, Md.

Chaplain John T. Axton, Chief of Chaplains, United States Army.

Chaplain Ivan L. Bennett, Camp Meade, Md.

Chaplain William P. Brennan, Officers' Reserve Corps and National Guard, Albany, N. Y.

Chaplain John J. Campbell, office of the Chief of Chaplains.

Chaplain Alfred G. Casper, Officers' Reserve Corps, pastor Bethel African Methodist Episcopal Church, Woodbury, N. J.

Chaplain George M. Diffenderfer, Officers' Reserve Corps, pastor Luther Place Memorial Church, Washington, D. C.

Chaplain Francis P. Duffy, Officers' Reserve Corps and National Guard, rector Holy Cross Church, New York City.

Chaplain James E. Freeman, Officers' Reserve Corps, Protestant Episcopal bishop-elect of Washington.

Chaplain Donald H. Gerrish, Officers' Reserve Corps, pastor Central Church, Lawrence, Mass.

Chaplain John Hall, Walter Reed General Hospital, Washington, D. C.

Chaplain Willis T. Howard, Mitchell Field, Long Island, N. Y.

Chaplain Joseph L. Hunter, assistant commandant the Chaplain's School.

Chaplain Chester E. Jenney, Officers' Reserve Corps, pastor First Presbyterian Church, St. Louis, Mo.

Chaplain T. L. Kirkpatrick, United States Navy, Education Division, Bureau of Navigation.

Chaplain Morris S. Lazon, Officers' Reserve Corps, rabbi Baltimore Hebrew Congregation.

Chaplain Walter K. Lloyd, Carlisle Barracks, Pa.

Chaplain Charles S. Macfarland, Officers' Reserve Corps, general secretary Federal Council of Churches.

Chaplain Thomas L. McKenna, Walter Reed General Hospital, Washington, D. C.

Chaplain Paul D. Moody, Officers' Reserve Corps, president Middlebury College.

Chaplain Jason Noble Pierce, Officers' Reserve Corps, pastor First Congregational Church, Washington, D. C.

Chaplain Barton W. Perry, United States Army, retired.

Chaplain George F. Rixey, Fort Washington, Md.

Chaplain Evan W. Scott, United States Navy, Chief Chaplains' Division, Bureau of Navigation.

Chaplain William Reese Scott, Fort Myer, Va.

Chaplain Oscar J. W. Scott, United States Army, retired.

Chaplain Samuel J. Smith, Fort Monroe, Va.

Chaplain John M. Thomas, Officers' Reserve Corps, president Pennsylvania State College.

Chaplain C. D. Trexler, National Guard, Lutheran Church, Brooklyn, N. Y.

Chaplain John P. Tyler, Officers' Reserve Corps, pastor Epworth Methodist Episcopal Church South, Washington, D. C.

Chaplain Perry O. Wilcox, Fort Humphreys, Va.

Chaplain Haywood L. Winter, Camp Yall, N. J.

Chaplain Robert Watson, Officers' Reserve Corps, pastor First Presbyterian Church, Boston, Mass.

Chaplain Julian E. Yates, office of the Chief of Chaplains.

[A. G. 000.34 (6-29-23).]

J. E. YATES,

Chaplain, United States Army, Secretary.



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